

April 1914

Hawaiian Church Chronicle

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[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

VOL. VII.

HONOLULU, T. H., NOVEMBER, 1914

No. 3

Pastoral Letter of the House of Bishops of the Protestant Episcopal Church.

Brethren of the Clergy and Laity:

Your House of Bishops, assembled in the City of Minneapolis to elect Missionary Bishops, cannot adjourn without sending you this message.

The war in Europe, which brings immeasurable and universal sorrow and distress, lays upon the Christian people of this country peculiar responsibilities and opportunities. Accepting in loyalty and with gratitude the leadership of the President of the United States in the cause of peace in both Europe and America, we urge you that, as brethren of the people of all nations, you sustain a spirit of forbearance, be careful in expressions of judgment, and while not unthoughtful, and still less unfeeling, encourage the exercise of an honest neutrality.

In the presence of this distress, we urge simplicity and economy in expenditure, and such restraint in pleasures and luxuries as will express the seriousness of temper consonant with the afflictions and sorrows of our brethren. We urge all people to continue to pray, and pray earnestly, to God for peace, such as will bring justice and international good-will.

We also urge that, in view of the great destruction of property and shrinkage of incomes, the spirit of self-sacrifice be called into willing action, that so the benevolences and beneficences of religion, charity, and missions may not suffer loss. This is the more imperative, in view of the fact that for the time being the burden of the world's work is likely to fall chiefly upon the shoulders of Christian America, and the leadership in these activities is thrust into our hands.

Amidst the shakings of the powers of the earth stand the eternal forces of God's Spirit; under His providence these forces give protection and make for freedom, justice, and peace. Let our faith in them and the power of their might be strong; and when peace shall have been restored, may we with grateful hearts take up resolutely and cheerily the duties of Peace.



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VII.

HONOLULU, T. H., NOVEMBER, 1914

No. 3

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

NOVEMBER, : : : 1914

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
REV. W. E. POTWINE, - - - Managing Editor

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to Rev. W. E. Potwine, St. Elizabeth's Church, Honolulu, T.H.

Advertising rates made known upon application.

CALENDAR.

November 29—1st Sunday in Advent.
“ 30—St. Andrew, Apostle.
December 6—2d Sunday in Advent.
“ 13—3d Sunday in Advent.
“ 20—4th Sunday in Advent.
“ 21—St. Thomas, Apostle.
“ 25—CHRISTMAS DAY.
“ 26—St. Stephen, Martyr.



ORGANIZED CHARITIES.

No one in this day who understands the situation will doubt the value of organized charity where efforts are made to deal scientifically with those who are unfortunate or dependent. Individual benevolences are often carried out with no careful investigation of the real needs of the case, and the result is that there is the danger of pauperizing rather than of uplifting. The end of organized charities is to get at the root of an evil and at the same time to assist the unfortunate to recover their position and make them useful members of society.

And yet there is always a certain danger that in our dependence upon organization we lose the personal touch which is so valuable in dealing with men and women and children who, for some reason or other, need assistance.

It is because this is fully understood by the associated charity organizations that district visitors and Big Sisters and Big Brothers are used to carry out into practice the touch of man with men and woman with women and little children. The Associated Charities does not expect to do away with private benevolences of a confidential nature which so many people have to do in their daily lives. But

it does hope and expect to do away with indiscriminate and unintelligent giving which still so largely prevails. Any Clergyman or any charitable person knows how frequently he may be imposed upon by having his sympathies aroused unless he is careful to investigate each case which comes before him. It is for this purpose that the Associated Charities has a card system of registration so that if a person comes to the house asking relief a telephone message to the office will frequently bring an immediate reply to the questions asked, or if the case is not on record, the Associated Charities will investigate and report at the earliest convenience. This does not mean that a case which needs immediate attention should not receive from the individual a slight and temporary attempt at relief in the shape of some gift, but it means that before any considerable amount is expended in charity that those who have the time and whose business it is to investigate, shall have made a report.

We have written the above because there always appear, at any meeting of people interested in charity, a certain number who do not like to give up the personal element in relief and uplift and appear to think that organized charity is cold, unsympathetic and hedged about with rules which delay action.

In the Honolulu Associated Charities, with its efficient workers, there is every effort made to combine the two modes of thought and action, and the time of one is almost entirely used in personal visitation.

Then, again, the district visitors have meetings and talk matters over and gain wisdom from their own experience and that of others. The people of Honolulu are so charitably inclined that, for their own sake and for the sake of others, there must be association for protection and efficiency.



MARRIAGE AND DIVORCE.

From time to time articles have appeared in this paper in regard to Canon 40 of this Church which relates to marriage and divorce. On one occasion a portion of the Canon was printed in these columns.

We have taken the ground that though the Canon relating to the matter allows

the remarriage of the innocent party provided the decree of Court states that the divorce was obtained for adultery, yet since it is in the power of any Priest not to solemnize any marriage, we have said that in our judgment the best plan is to decline to marry any divorced person.

If an innocent party desires to be married we have judged it best to let such be married by the civil authority or by someone not of this Church. Under the Canons such innocent person has a right to come to the Holy Communion, but any case arising in this connection should be referred to the Bishop as the Canon directs.

We print at the close of this article the canon on the solemnization of Matrimony entire. This Canon was passed in 1904. It differs from the one in existence prior to that date in one essential particular and in several provisions as to procedure. The old Canon read thus: "No minister knowingly, after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living. But this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be married again."

It will be observed that the Canon left judgment in any case which might arise, to the Priest. It did not direct that all cases should be referred to the Bishop, nor did it direct that the decree of Court must state that the divorce was obtained for adultery. Under this Canon many people came to Clergy of this Church on the mainland seeking marriage, who stated that the real cause of divorce was for adultery, but that in the desire to shield children or to hide shame it was obtained for desertion or some other cause. Some Clergy who knew all the circumstances of a case, and moved by sympathy and pity, married such people. Sometimes cases were referred to the Bishop, and we have known Bishops who decided that the Clergy could perform the marriage when evidence as to one being the innocent party satisfied them and when the decree of Court did not assign adultery as the cause.

This Canon resulted in a loose and unsatisfactory state of affairs, and after much debate the present Canon was adopted, though a large number were in favor of absolutely forbidding the Clergy

of this Church from marrying persons who had been divorced, whatever the cause might be.

The Canon as it now stands gives careful directions as to observance of the provisions of the civil law and as to the registering of the marriage.

In Section III the wording is in the first part like that of the old Canon prohibiting any Clergyman to solemnize the marriage of any person who has a husband or wife then living, and continues: "But this Canon shall not be held to apply to the innocent party in a divorce for adultery." There the principle is stated. Then follow directions:

1. "Provided that for such remarriage a period of not less than one year shall have elapsed after the granting of such divorce."

2. "That satisfactory evidence, including, if possible, a copy of the decree of Court, be laid before the Ecclesiastical authority."

3. "That the Bishop shall take legal advice on the matter."

4. "And that the Ecclesiastical authority shall give his judgment on the case in writing."

We have gone into the explanation quite fully for the reason that distress was recently brought to many of our people because a Priest of this Church performed a marriage in which one of the parties had been divorced, and in performing which the Priest had violated the Canon law. The matter was brought before the Bishop in a canonical way by three laymen signing a document requesting an investigation. Following Canon 25 of this Missionary District, the Bishop appointed two Presbyters a committee to investigate the case. On receipt of this written report the Bishop decided to call the Council of Advice together and lay the whole evidence before them that they might advise him in the matter.

It appeared from the evidence presented that the Priest had spoken to the Bishop about the case some time previously and that he had told the Priest that if he contemplated having anything to do with the matter to be sure that the decree of Court was for adultery.

When the case came to the Priest he asked for the decree and saw that it was

granted for adultery. He also satisfied himself that the law of the Territory had been observed and the time which the law of the Territory directs as necessary to expire between the granting of the decree and the proposed marriage had gone by.

The civil law then had been complied with and the principle of the Canon law as relates to the innocent party was safe since the decree of Court which was produced stated that it was granted for adultery.

Most unfortunately, however, the Priest did not look up the Canon and acquaint himself with the provisions which ordered certain methods of procedure. The case shows the necessity for the greatest care in all cases which the Canons affect.

While expressing the deepest regret at the violation of the Canon, the Priest stated that he acted in ignorance of the provisions of the Canon. Of course, he should have looked up the law, but he did not. The Bishop, it may be said, was out of town on the night of the marriage. The Priest knew the general principles of the Canon, but did not remember the provisions. Of course, this is no proper excuse, for the Clergy should take care to inform themselves on such matters.

After a full discussion and the consideration of all the circumstances, the Council of Advice unanimously advised the Bishop to censure the Priest, leaving to his judgment and discretion any further action.

The Bishop then submitted the whole evidence, together with a copy of the letter of censure which he had prepared, to the Chancellor, asking for his legal opinion. The Chancellor reviewed the whole case and gave us his advice that a censure was sufficient. He stated the evidence showed that the principle of the Canon relating to the innocent party had not been violated, but the provisions relating to the methods of procedure had not been followed. He further stated that while undoubtedly every member of the Clergy should be informed as to the provisions of the Canons, yet in this case it did not enter the Priest's mind that

there were directions as to procedure added in 1904.

The foregoing statement is made in regard to this unfortunate matter, that an intelligent understanding of the case may be had by the people. The Priest has repeatedly expressed his deep regret of the occurrence to the Bishop. It is hoped that it will be a lesson to all the Clergy to be sure they are complying with the law in this and in all other matters and that if they do not possess a copy of the Canons they will procure one, as occurrences of this kind bring criticism upon the Church and cause pain to a large number of people. In Hawaii this Church has from the first taken a strong stand on the question of marriage and divorce, and it is deeply to be regretted that the circumstance related above occurred.

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CANON 40.

Of the Solemnization of Matrimony.

I. Ministers of this Church shall be careful to secure the observance of the law of the State governing the civil contract of marriage in the place where the service shall be performed.

II. (i) No Minister shall solemnize a marriage except in the presence of at least two witnesses.

(ii) Every Minister shall without delay formally record in the proper register the name, age, and residence of each party. Such record shall be signed by the Minister who solemnizes the marriage, and, if practicable, by the married parties, and by at least two witnesses of the marriage.

III. No Minister, knowingly after due inquiry, shall solemnize the marriage of any person who has been or is the husband or the wife of any other person then living, from whom he or she has been divorced from any cause arising after marriage. But this Canon shall not be held to apply to the innocent party in a divorce for adultery; *provided*, that before the application for such remarriage a period of not less than one year shall have elapsed, after the granting of such divorce; and that satisfactory evidence touching the facts in the case, including a copy of the Court's Decree, and Record, if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the Ecclesiastical Authority, and such Ecclesiastical Authority, having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this Canon; and *provided, further*, that it shall be within the discretion of any Minister to decline to solemnize any marriage.

IV. If any Minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism, or to Confirmation, or to the Holy Communion, has been married otherwise than as the Word of God and discipline of this Church allow, such Minister, before receiving such person to these ordinances, shall

refer the case to the Bishop for his godly judgment thereupon; *provided, however*, that no Minister shall in any case refuse these ordinances to a penitent person in imminent danger of death.

◆◆◆◆◆
BILLY SUNDAY.

As we understand that this is the name which the evangelist prefers, we are showing no disrespect in using it.

Some time ago certain ministers called on the Bishop and asked him whether this Church would join in a movement to get this well-known evangelist here. The reply was that the Bishop distrusted such methods as were used by the man.

When it was represented to him that if Mr. Sunday came he would give the town a shaking up and "convert" many, and with this in view we must overlook his extravagance in speech, his vulgarity and irreverence, the Bishop could not agree with this because he cannot believe that the end, however good, can justify the means.

MORAL CONDITIONS IMPROVED.

The ministers spoke of the moral conditions here, which they declared were getting worse. The Bishop stated that he could not agree with them. He said that in his opinion moral conditions had greatly improved and that many things carried on more or less openly twelve years ago had to be done on the quiet now. That there had been great progress in the sentiment which led to the protection of girls, and that schools were turning out large numbers of self-respecting and self-supporting, chaste young women. He stated also that children were better protected from abuse and outrage and that efforts for the amelioration of conditions were making good headway. He believed, in fact, that teaching and training in the long run did more than a great stirring up.

He agreed with the ministers that a great many children and grandchildren of people connected with Churches took little interest in religion and did not attend Church, and that the Lord's Day was now largely a holiday and that material comforts and pleasure led many to

neglect religion, but he did not believe that the coming of Mr. Sunday would make any permanent change in this regard.

When the ministers spoke of juries here failing to convict, the Bishop said he believed juries here did not compare unfavorably with juries on the mainland as they were known to him.

The visiting ministers also stated that there was an increase of drinking at the clubs. The Bishop later asked a layman as to that, and he stated that in the club to which he belonged there was far less drinking than formerly and he and others had remarked upon it.

We mention these matters because if we are going backward it is *important* to know it.

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NOT PREPARED TO ACT.

The Bishop said, however, that as a religious leader he was not prepared to say that this Church would hold aloof from participation in the movement, and to ascertain the desire of the people he would call together the Clergy and representative laymen and ask for their advice.

Acting on this he did call a meeting which was attended by five of the Clergy and several laymen. He placed the whole matter before them, telling them frankly that personally he had in other places openly opposed such evangelists because they taught that psychic excitement was necessary to a conversion while we all know now that the phenomena seen at revival meetings have been common in all religions, the fakirs of India or Arabia, the Druids of Britain and the early Mormons all showing similar disturbances. He said that after a great revival at a place where he once lived, officers of different religious societies and some preachers came quietly and thanked him for the stand he had taken.

Out of 187 cards of "conversions" handed him after this revival he found most of them were handed in by his Sunday School children and many were put in as a joke. Other ministers told him of like experiences. Yet, as he told the meeting, there were many who were not reached by ordinary ministrations of the Church, and he hesitated to oppose anyone who was judged by others to be a power for good.

The Bishop read an article telling of Mr. Sunday's great meeting in Pittsburgh last spring. The article was written by a Priest of this Church who hesitated as to the attitude which he ought to take.

The writer told of the extraordinary interest in religion which Mr. Sunday aroused, of the tremendous meetings, of the people who asked for prayers, or the immense power of the evangelist to arouse people of all classes.

He told of the perfect machine used in the organizing and carrying out of plans. The writer said: "Flippancy was the atmosphere of the tabernacle."

"IRREVERENT" RELIGION.

The Church held aloof and was blamed by a large number of good people. One Rector preached on the subject of Mr. Sunday's work.

While expressing the hope that good might be done, he says:

"If religion itself becomes irreverent how can it teach men reverence, which is the soul of religion? Does it increase our respect for Christ to say as Mr. Sunday did: 'This is the way Jesus Christ preached: 'You lobsters, you four-flushers, you false alarms, you excess baggage, you are a bunch of guys; the whole bunch of you ought to be in jail.' This is the way Jesus Christ preached, and you preachers can learn a lesson to preach as He did. I say that this is a slander and a libel on the truest gentleman that ever trod the earth."

"If Christian people to whom such things are abhorrent, have not the courage to say so, what is to hinder him and those who come after him becoming more outrageous, sacrilegious, indecent and profane until religion is dragged down and trodden in the mire and men say: 'If this is religion we will live and die without it.' I am thankful that I belong to a Church which stands, as it has always stood, for a different ideal and type of religion."

After reading this the Bishop called on each person present, one by one, to state his opinion as to Mr. Sunday's coming here. Everyone, without any qualification, expressed himself as entirely opposed to having anything to do with the movement to get Mr. Sunday here. One of the gentlemen present was in Columbus, Ohio, when Billy Sunday held a revival there. This gentleman's opinion is given in the letter printed below, and it is not necessary to give it here.

LETTER BY BISHOP RESTARICK.

On the adjournment of the meeting the Bishop at once wrote a letter to the Rev. A. A. Ebersole as follows:

"Referring to the matter of the coming of Billy Sunday, the evangelist: After seeing you yesterday I called together a representative meeting of the Clergy and Laity of the Episcopal Church

in this city and told them frankly the case as you had stated it to me. I pointed out to them fairly and squarely the fact that we were not reaching the class of people that it was hoped by many that he would reach here.

"I had present a gentleman who had been in Columbus, Ohio, when Mr. Sunday was there. He gave his opinion, which was entirely against Mr. Sunday's coming. He said, among other things: 'Are you willing to have your daughters told that an innocent dance is a great sin, and that lasciviousness and immorality is the result of their participating in innocent amusement? Are you prepared to be told that a man who smokes a cigar has one foot in hell?'"

"I read to them an account of Sunday's work in Pittsburgh, written by a man whose sympathies are wide, in which he quoted various sentences the man had used. He summed up the question in this way:

"The combination of religion and irreverence, the preacher and the mountebank, the Gospel and slang, the Church and vaudeville, is a new and dangerous one, and no one can tell to what it may lead. Those who look on the immediate results, many of them good, see the matter in one way. Those who see with larger vision look beyond the present moment and the immediate results, see it another way, and both are earnest and sincere in their opinion and have the same right to say what they think."

"After looking at the question from all points, I asked each man separately for his opinion, as I had already obtained opinions of thoughtful laymen who could not be there. These opinions,

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given individually, showed an absolute unanimity of sentiment. While recognizing our failure to reach many people, yet we were sure that as far as we were concerned, it did not warrant us having anything to do with a movement which would tend to foster dependence upon extravagant emotionalism and which would foster also irreverence bordering, as we believe, on blasphemy.

MORE REVERENCE NEEDED.

"The American people need more reverence, and not less. This Church of ours has again and again stood aloof from similar movements, and has always in the end, by so doing, gained the respect of other Churches. We have emphasized spiritual nurture and men have learned to see this Church as a home of reverent, steadfast and reasonable religion, and this position we believe has led to its rapid growth everywhere.

"We do not doubt the sincerity and earnestness of those who think differently, but we are thankful that we belong to a Church which stands, as it has stood for centuries, for a different type of religion from that presented by Sunday.

"In addition to the English-speaking Clergy and Laity, we consulted others representing races which have now many English-speaking young people. They stated that they believed that the man would do harm in that he would give them an idea of religious life which was at variance with what they had been taught and would be most dangerous, especially to those whose emotions are readily roused.

"It is of no use further to state the sentiments which were expressed by those whom I consulted, and I need only say that with absolute unanimity they voted that we decline to have anything to do with bringing Mr. Sunday here or co-operating in any way with the movement if he came. We realize that we may be misunderstood, but, after prayerful consideration, we believe that the obsolete theology of Billy Sunday and his extraordinary methods would injure the cause of Christ in these Islands in its ultimate effect.

"As one layman said, 'If we believed that all these people were going headlong to hell, and it depended upon some great disturbance to snatch them away from the pit, then we should hesitate in the matter of our decision, but when we do not believe that, it puts the matter in another light and we feel safe in what we believe to be the Gospel method of birth into the family of God and nurture and growth by grace received therein, believing firmly in the mercy of God for those whose opportunity of instruction

and whose environment have not been as favorable as our own.'

'LIBEL' UPON CREATOR.

"We believe that it is a libel upon the Fatherhood of God, for instance, to frighten children by ideas of the need of a sudden psychic disturbance before they can have assurance of salvation for their souls.

"In holding fast to the old ways we are not condemning others who have different opinions. We realize that this man has great power to move men, but, nevertheless, in loyalty to what we hold to be the truth, we must decline to have anything to do with the movement to bring Mr. Sunday here.

"I may say that the Laity called together for consultation were from the vestries of the Cathedral and St. Clement's, with the exception of one who was familiar with the evangelist's work elsewhere. Faithfully yours,

"(Signed) HENRY B. RESTARICK."

If Mr. Sunday comes here we Church folk will have many hard things to hear about ourselves, and we shall be accused of being hinderers of the work of God. But some of us have been through this on other occasions and are content to wait. In all such matters we must look ahead and consider the outcome. We must remember that when for years much of American Protestantism was given over to the revival system, this Church gained in the end because when the reaction came from excessive emotionalism men turned in large numbers to this Church, which emphasizes spiritual nurture and is known of all men as a home of reverent, steadfast and reasonable religion.

MANY AGREE WITH US.

In closing, we would remark that while we should not shrink from standing alone if necessary, yet on every side, from persons of all faiths, we have received thanks for the stand we have taken.

We have not mentioned the matter of money, but since that has been mentioned in the papers, we may add that at Pitts-

burgh Mr. Sunday received a free-will offering of \$40,000, but while much was made of this by his critics, yet only those people gave who desired to do so. The gentleman who was at Columbus states, however, that the offering there, which was \$22,000, was worked up by committees, each one being responsible for a district. We have no doubt that Mr. Sunday makes good use of any money which he receives. We know that Moody used much of what came to him in help-

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ing useful work, and we do not think that the question of what Mr. Sunday receives has much to do with the matter.

The Bishop and his advisers want the people to know that they have acted in regard to Mr. Sunday's proposed visit after careful consideration, and they came to their decision by bringing their reason and conscience to bear on the question after duly asking God to guide them in their judgment.

FURTHER CONSIDERATION.

It was understood that the evangelist's work was to be among English-speaking people, but since many young Orientals and all young Hawaiians in this city speak English, the Bishop sought the opinion of leaders among these people. The replies which he received showed an agreement in the belief that Mr. Sunday's work would be hurtful, inasmuch as it would give them ideas which would upset them from a reasonable religion. One said:

"My people are emotional enough; we want to train them, not to excite them." We give these opinions because the matter is of importance in Honolulu.

NOTE:—The above article appeared in advance in the Advertiser. It was widely read and has brought to the editor more messages of appreciation than anything we have written. From social workers, sons of missionaries, men and women deeply interested in Christian work and social uplift, have come messages by telephone or letter or word of mouth, thanking him for the stand which this Church has taken. While we appreciate this, we are quite aware that if Billy Sunday comes a large number who do not look with favor upon his coming will be carried away by his personality and his manners.

We wish to emphasize this fact—that the Christian bodies in the United States of America, which by the census report have shown, in the past twenty-five years, the largest growth, are those which count a Baptized child as a member of the Church and use every endeavor to lead him to walk and act as such. Those who do not consider him a member of the Church, but wait until he is a youth and then try to arouse him to make a definite choice and join the Church—those are the bodies which have not grown as have the Roman Catholic, the Lutheran and the Episcopal Churches.



THE NATIONAL DAY OF PRAYER.

Even though immediate visible result be lacking, no one need doubt that bounteous response will be made to the pray-

ers for peace which went up yesterday from all quarters of this country. Providence has its own subtle ways of distributing its mercies. Though we may little know them in the larger sense, there are some which even the dim eyes of reason may perceive.

Thus in its reflex action upon the American people themselves this great, united act of devotion must have a purifying and elevating influence. The unselfish purpose, the abstraction from material considerations, the sense of brotherhood with the suffering, the uplifting of spirit toward the higher realm of ideas wherein hatred, anger and revenge have no part, cannot fail to exalt the national consciousness and stimulate its progress to lofty aims and standards in its organic life.

Piety will confidently hope that the massed supplications of an entire people may have a direct influence upon the fearful struggle that is being waged in Europe. Nor is there any good purpose served in casting denial or doubt upon a faith so full of beauty and comfort. The questions penetrates into the region of the unknowable and the answer of the heart has as much authority as that of the cervical cortex.

But there is one view in which all can place themselves in accord with each other and with the great Destiny that guides the affairs of nations and of men. All must agree that as the war with all its cruel features must have its place and purpose of good in the universal plan, so it will be stopped by universal Wisdom at the moment of highest good to all the creatures of God and to the plans He has made for their ultimate perfection. To those who hold this trust the prayers of the nation will be of great sweetness as a means by which men may put themselves in an attitude of spiritual submission to the Will of the universe.—N. Y. Sun.



CHILDREN AND WORSHIP.

Again and again we have called attention in sermons, addresses and writing, to the lamentable custom which prevails among Protestant Christians in the United States of letting the Sunday School take the place of the services of the Church. The result of this is as we have pointed out, that children do not learn to worship, do not acquire the habit and spirit of worship and when they leave Sunday School they too often do not attend Church.

We have often said that if children are to attend only one, the Sunday School or the Church, that we should say every

time attend the services of the Church. It is said, "The children do not understand." That is true, but children do not fully understand much which they hear at school; it is only in later years they understand, but at school they learned habits of study, and obedience to discipline and thus understood enough to lay foundations for their future development.

In England if an American goes to Church he is struck with the fact that families, father and mother and children attend Church and anyone who follows this up will see that a large number of children get into the habit of worship and naturally go to the services of the Church wherever they are.

In an American Parish, as at St. Andrew's Cathedral, we find some such families and as a rule the children thus brought up go in due time to Confirmation and Communion and are the strength of our parishes.

We have often thought that if this practice prevailed in the United States, fathers would feel the responsibility more frequently than is the case of going with the family to Church. Too many boys when they leave Sunday School object to attending Church and give as an excuse, "Father does not go."

We are very glad to say that Christian ministers of various names are begin-

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ning to see the mistake made. We are glad to print the strong and excellent words of the minister who occupies the pulpit of the Church where Henry Ward Beecher used to preach:

The Rev. Dr. Hillis, of Brooklyn, has been doing some good service by sharply calling attention to a lack of parental authority in the matter of the Church-going habits of children. He justly condemns the practice of letting children of seven, eight or nine years of age decide whether they shall go to Church or not. The Sunday School has information for its key-note, not worship. Its stirring activity, its friendly bustle, its conversational and familiar atmosphere lack the quality of reverence which is the very first essential in public worship. The best Sunday School for a child, if there can be but one, is a seat in the family pew beside its parents, at the ordinary services of the Church.



THE BOARD OF MISSIONS.

The Board of Missions in New York closed its year in a far better condition than seemed probable a few months ago.

A letter from the treasurer shows the general conditions. It reads as follows:

"The total of the gifts from Parishes, Individuals, the Sunday Schools, the Woman's Auxiliary and the Junior Auxiliary for the year ending September 1, 1914, is.....\$1,047,312.92
Last year it was..... 1,019,087.05

Increase\$ 28,225.87
Contributing Parishes 1914.....6024
Contributing Parishes 1913.....5888

Increase 136

Parishes Completing Apportionment
19142826
Parishes Completing Apportionment
19132737
Increase 89

Dioceses and Missionary Districts
Completing Apportionment 1914.. 36
Dioceses and Missionary Districts
Completing Apportionment 1913.. 33
Increase 3

"Increases in all departments—such is the record. The Board of Missions is most deeply and truly grateful for the loyalty of the Children of the Faith; and with full courage, it will go on with its appointed task, well knowing it has the sympathy and the love of the Church. As the work has grown in material prosperity—grown enormously in recent years—may God grant that we have also grown in spirituality, and received a corresponding increase of faith and love.

"In this poor sinful world of ours, many, many are today grief-stricken and lacerated by a cruel war. May we, in our prayers and in our deeds, remember them, and pray to the Father to bind up the broken-hearted, and to give His Peace.

"GEORGE GORDON KING,
"Treasurer."

This report does not include "specials," which do not apply on appropriations, and which would make the amount given through the Board very much larger. Nor does it include the large work of the Woman's Auxiliary, in addition to what it gives to the Board towards meeting the appropriations.

Important action was taken by the Board at its meeting in Minneapolis in October in relation to the ending of the

fiscal year. The date for this has been for a long time on August 31. A request for a change has come, especially from companies of laymen who have given up their holiday in August, to try to have the apportionment of their Dioceses paid before September, was considered and acted upon. For three years to come apportionments and appropriations will be made for thirteen months until the fiscal year can end November 30. It is felt that it will be much easier to work for the completion of apportionments in the autumn than in mid-summer, and that Advent will make a much better time to begin a new year's work than September.



NEWLY-ELECTED BISHOPS.

On September 16th the Diocese of Oregon elected Dean Sumner, of Chicago, as its Bishop. Dean Sumner is one of the best-known men in the United States in connection with social service. He was president of the Vice Commission of Chicago which made its report in 1911 which attracted such world-wide attention. One of the leaders of the social service work in Chicago said that his loss to that city seemed irreparable. The Bishop-elect is unmarried, is 41 years of age and has been Dean of the Chicago Cathedral since 1906.

In October, at Minneapolis, four Missionary Bishops were elected. The Rev. Herman Page, Rector of St. Paul's Church, Chicago, was elected Bishop of the Missionary District of Spokane. He is a well-known man and has done excellent work. He is a graduate of Harvard and of the Cambridge Divinity School.



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He spent the early parts of his ministry in Missionary work in the Northwest.

For the Missionary District of Nevada, the Rev. George C. Hunting was elected Bishop. He has been Secretary of the Eighth Missionary District for some years. He has spent all his ministry in the West, and from 1894 to 1899 he was in Nevada.

To succeed the late Bishop Spalding in Utah, the Rev. Paul Jones was elected. He is the son of one of the best men the Church has had, the late Rev. Dr. Henry L. Jones, of Wilkes-Barre, whom we were glad to count among our friends. The Bishop-elect has spent all his ministry in Utah.

For Cuba the Rev. H. R. Hulse was elected. He is widely known as having done excellent work as the Archdeacon of Oregon.

The general feeling is that four good men have been chosen. It was a wise thing to select men who were conversant with the work in sections of the country in which they will live and exercise their Episcopate.

The Diocese of New Jersey has elected the Rev. Dean Paul Matthews, now of Faribault, Minnesota, formerly Dean of the Cathedral in Cincinnati. Dean Matthews married a daughter of the late W. A. Procter. He has been elected Bishop before, but has declined. He is a strong man in every way. He is a graduate of Princeton and the General Theological Seminary.

The Diocese of East Carolina has elected the Rev. Thomas C. Darst to succeed the late Bishop Strange. The Bishop-elect is a graduate of the Theological Seminary of Virginia.

It appears to the writer that all these selections are admirable, and he recalls very few elections which have met with such universal satisfaction.

We have just heard of the death of the Rt. Rev. W. F. Weeks, Bishop Coadjutor of Vermont.



A GREAT BODY.

The Anglican Communion is emphatically the Church of the English-speaking race, for it includes:

The Church of England, with its sixty-three Bishops and 33,000 other Clergy-men.

The Church of Ireland, with its thirteen Bishops and 2200 other Clergy.

The Episcopal Church of Scotland, with its eight Bishops and 400 other Clergy.

The Protestant Episcopal Church in the United States of America, with over

one hundred Bishops and nearly 6000 other Clergy.

The Episcopal Church in Canada, with New Foundland, and West Indies, etc., with its thirty-one Bishops and 1700 other Clergy.

The Episcopal Church in Asia, with its nineteen Bishops and 1000 other Clergy.

The Episcopal Church in Africa, with its twenty-two Bishops and 600 other Clergy.

The Episcopal Church of Australia, with its twenty-four Bishops and 400 other Clergy.

Scattered, ten Bishops and 225 other Clergy.

Bishops resigned, thirty.

Making a total in round numbers of 305 Bishops and 44,500 other Clergy.

The total number of Communicants of this great Anglican Communion of which each Communicant in this Diocese counts one, is considerably over 30,000,000, while the number of baptized individuals is no doubt considerably more than 90,000,000.

It is, therefore, true that the great Anglican Communion, of which we are part, is emphatically the Church of the English-speaking race. — *Delaware Churchman*.



CATHEDRAL REGISTER.

BAPTISMS.

October 4—Franklin Keahialoa Kalua, by the Rev. Leopold Kroll.

October 7—Jean Mary Macfarlane, by Canon Ault.

October 11—Reynold Restarick McGrew, by Bishop Restarick.

October 31—Joseph Yok See Mak, by Canon Ault.

MARRIAGES.

October 13—James Johnston and Jennie Ann Thow Milne, by Canon Ault.

October 15—William Kanihomauna Jordan and Jane Edith Treadway, by the Rev. Leopold Kroll.

BURIALS.

October 16—James Morse, by the Rev. Leopold Kroll.

October 17—William O'Brien, by Chas. F. Mant.

October 20—Mary Blanche Coombs, by the Rev. W. E. Potwine.

October 31—Morris Lee, by Canon Ault.

General Offerings	\$548.16
Communion Alms	10.80
Hawaiian Congregation	61.55
Communions made	290



CLUETT HOUSE.

We are reminded by Mrs. Blue, in charge of the Cluett House, that the article in the Church Chronicle for September did not convey exactly the correct impression in one particular. It was stated there that it has been "self-sustaining from the start." The Cluett House, as it is carried on, and the assistance which it has to give in certain cases, is not supported wholly by the payment of the boarders. This is only made possible by the interest from the endowment and from a gift which was pledged for five years, payable annually. Besides the food consumed, there are, of course, repairs, replenishing articles needed for the furnishing of the house, wages, and salary and incidental expenses.

We are glad to say that the matron always has some balance on hand, but this is only made possible by the fact that there is an income apart from that paid by boarders.



FRANCIS SCOTT KEY, A CHURCHMAN.

The recent centennial celebration of the "Star Spangled Banner" at Baltimore has served to impress upon the

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public the religious character and standing of its author as well as his patriotic devotion to his country. They have learned that he was an active and prominent layman of the Episcopal Church and devoted to her service, having served for many years as vestryman of St. John's Church, Georgetown, District of Columbia, as teacher in its Sunday School, and as lay-reader. He was for many successive years a delegate to the diocesan convention of Maryland. He was a deputy to every General Convention from 1814 to 1826, inclusive, and was one of the founders of the Domestic and Foreign Missionary Society and of other organizations for the extension of the Church.

SEAMEN'S MISSION.

During the month of October many signs of encouragement in the work have been vouchsafed to us.

Services have been regularly held in the Mission Church on Sunday evenings, at which officers and men from the ships in port have been present. One officer remarked at the close of a service that he had not been to a church for four years. He now comes every Sunday.

Thanks to Mrs. Pascoe and many friends, concerts have been held weekly, much to the enjoyment of the sailors.

It is a happy sight when of an evening one can see men of many nationalities meeting together at the Institute and joining in a friendly game, reading quietly, or writing letters home or to friends. It certainly shows that they regard the building as a real help to themselves.

The ships in port have been regularly visited and many friends made, quite a number speaking of the good times they have had at other Seamen's Institutes.

We need the prayers of God's people that the work may be blessed of Him to many of those "who go down to the sea in ships."

CHAS. F. MANT.

WANTED

We are glad to comply with the request made to publish this:

ANNOUNCEMENT.

The employment department of the Y. W. C. A. can supply you with all kinds of help—clerks, stenographers, office girls, nurse maids, housekeepers, etc. This department will appreciate your co-operation.

Girls desiring employment will please register at this same department, Y. W. C. A. Office, 406 Boston Building, phone 1361.

Another matter is this: We frequently have part-Hawaiian girls who are looking for work. Those who desire information about these should apply to the Rev. L. Kroll or Miss Marsh and their communications will receive immediate attention. There is a young woman at the present time who can be unreservedly recommended. She is a good typewriter, but is also capable for work such as a cashier, or any position requiring courtesy, carefulness, neatness and intelligence.

KOHALA AND WAIMEA.

In a recent letter the Rev. Mr. Merrill writes of going to Waimea for the burial of Mrs. Martha Spencer. Mrs. Spencer went to St. Cross School, Lahaina, fifty years ago. She was for many years an invalid, and the Bishop on several occasions visited her and offered prayers at her bedside, and on one occasion administered the Holy Communion to her.

Mr. Merrill writes: "She was in early days a resident at Wailuku, being then Miss Martha Daniels. I knew the family quite well when I was schoolmaster there. Her Church training at St. Cross, at Lahaina, has kept her through all these years a faithful and loyal Church woman. She has been in bed over five years, but most patient and uncomplaining. I never heard her say anything, but just the same she read her Prayer Book every day and prayed for patience. I was so glad you were able to say the last Church prayers with her, for when I was there last month the weather was such I could not see her."

At St. Paul's, Makapala, the girls of the Sunday School gave a concert on October 17th and the proceeds were \$33.15. This was used in taking the girls to Waimea. A married woman and the girls went in one automobile, and the Rev. Mr. Merrill and the Catechist, John Dy Min, in another. Ten people went altogether. Service was

held at St. James Church, Waimea, and the girls from Makapala assisted at the service.

In no work in the Islands are the children taught to worship as they are in the missions under Mr. Merrill. The Catechetical addresses come in the place of a sermon. It is a pleasant sight to see a Church filled with children and adults all worshipping. There is in use a special service, largely consisting of hymns, which the Bishop has authorized for these missions.

The means of travel is a serious question with Mr. Merrill, as his horse has broken down and the roads for months have been almost impassable for automobiles.

LAHAINA.

It is very pleasant for the Rev. Mr. Bodel to know that the girls of Holy Innocents' Guild who are at the Priory, think of the Church in their home town and are willing to use their spare time in working for it. Recently Mrs. Bodel received a letter from which the following extracts are made:

"The linen which I have to work on was handed to me. I found it very easy and besides had spare time to sew it every afternoon during the week. Every Guild girl who is a boarder helps. One of the Priory girls who does not belong to our little Church in Lahaina has offered to help. We did not give away the extra sewing to the other girls, but we kept it to ourselves. All of us Lahaina girls who belong to the Guild get together and work on the pieces of linen. Some of them are finished, and we are waiting for the others to be done."

PERSONAL.

Letters received from Mrs. John E. Baird bring news of her activity in all things which may help the work here.

After touring California, much of the time using an automobile, as they did in

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their visit to the Yosemite and the trip to Los Angeles, they returned to San Francisco where they entertained Miss Susie Davis, who was then on her way returning to Honolulu. They wrote of seeing Priory graduates who are training at St. Luke's Hospital and told how well they were and what good work they were doing.

After leaving San Francisco they visited Bishop Thomas of Cheyenne, and Bishop Funsten at Boise, and then proceeded to Philadelphia. Mrs. Baird collected some money for St. Peter's Church and then at her own suggestion decided to begin a fund, the interest of which is to be used in aiding graduates of the Priory who are desirous of fitting themselves for some special work, as for example, being trained as nurses. From her excellent photographs she had slides made and prepared a lecture on Hawaii. The circular letter telling of what she had in mind in the creating of this fund and the need of it, is a model and one gentleman declared that it was the best appeal he had ever read.

The hall in which the lecture was to be given holds 500 people and at the time of writing the letter telling of her efforts, some 200 tickets at one dollar each had been sold.

It is certainly most gratifying to have our friends take such an interest and be so helpful. Mrs. Baird writes that she and her husband intend to sail for Honolulu on January 16th and she says that they long to be back at their home on the beach at Waikiki. We hope Mrs. Baird is not overdoing and that she will take care of herself as well as of others. We shall all be glad to welcome the Bairds back.

We are always glad to hear from Brother Dutton of Kalawao. He gives us news of dear ones who are near where he lives. By a late mail he sends the Bishop some exceedingly interesting documents which will be very useful at some time or other.

Among the matter which he sent was a card on which he had typewritten these words:

"A little work, a little play,
To keep us going,
So—Good-Day;
A little trust that when we die
We reap our sowing,
So—Good-Bye.

A letter from Ernest E. Kau informs us that at the opening of the college at Wuchang more students have been enrolled than ever before, and the number

is still increasing. Concerning the war, he says that Wuchang is not affected except in a commercial way. A few firms have closed on account of the war, and a number of employees have been dismissed and many have had their salaries reduced.

In another letter Ernest Kau says: "Last Saturday was the national day of the young republic. In the morning the students had an association football game with the faculty, and the result was 5-0 in favor of the students; at 2 p. m. concert and exhibition of Boy Scouts' work, and then some amateur legerdemain. Last night Bishop Root preached in the College Chapel and wonderfully expounded the forty-sixth Psalm."

It was a great pleasure to the Bishop and Mrs. Restarick to entertain for a day Sister Edith and Sister Helen of the Community of the Transfiguration, whose Mother House is in Glendale, Ohio. Sister Eva, the Mother Superior, is the sister of Mortimer Matthews and Dean Paul Matthews, recently elected Bishop of New Jersey. Mortimer Matthews and Paul Matthews married sisters, two daughters of the late W. A. Procter. The Sister Superior had written to Bishop and Mrs. Restarick about the coming of the two Sisters of the Order of the Transfiguration, and announced that they were to stay a week in Honolulu on their way to open a girls' school under Bishop Huntington in the Missionary District of Anking, China.

Unfortunately the Sisters were unable to receive any assurance of passage from Honolulu to China if they stayed off in Honolulu over one steamer, and so the visit to which the Bishop and Mrs. Restarick were looking forward with much pleasure, was confined to one day in port. They were shown the various features of the work as far as possible, and as they had read everything that had appeared in the Spirit of Missions about Honolulu, and knew the members

of the Procter family so well, whose generosity has supported St. Elizabeth's, they did not need to be informed of the history of the institutions which they visited.

When Bishop Restarick came to Honolulu he made every effort to get some American Sisterhood to take up the work of St. Andrew's Priory School. He failed to get any Sisters to carry on the work. If he had known that the Community of the Transfiguration was strong enough to send out Sisters to China, he would have stood some chance of getting helpers of this kind. The Community of the Transfiguration was founded in 1898. Among its many works is that connected with St. Luke's Church, Cincinnati, and with St. Anne's House for Old Women, visiting and relief work among the poor and sick in various places; charge of St. John's Orphanage, Cleveland, and of Holy Cross Home for Crippled Children, Cleveland. Everyone who met Sisters Helen and Edith regretted exceedingly that they could not remain longer. They are evidently exceptional women, and we shall look forward to their work in China with interest.

A letter received recently from Mrs. Alfred (Joselyn) Moore, says that they have settled in Penzance, England. Mr. Moore, while in Honolulu, was connected with the cable company. Mrs. Moore speaks of the various Churches she has attended, and speaks of one which she always loved, "for the service is very much like that of the Cathedral." She speaks of being settled in Penzance and liking it very much. She wanted news

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of the Church in Honolulu, especially of the Epiphany, Kaimuki, connected with the founding of which she had no small part.

On October 27 the Bishop Confirmed Chaplain William A. Aiken, who previously had been admitted to the Holy Communion.

Chaplain Aiken at once applied to be admitted as a postulant for Holy Orders, and the Bishop received him as such. Chaplain Aiken has been a minister of the Presbyterian denomination and has been in communication with the Bishop for some time in regard to the step which he has now taken. He is a graduate of a college and a theological school. His papers are now being prepared for his admission as a candidate for Holy Orders according to the provisions of the general Canons. His desire for the change is based, so he writes, on a "conviction that the Episcopal Church follows the divine command and the historic traditions most nearly."

All those who knew the Rev. Percy Silver were exceedingly thankful when it was announced that he had been appointed Chaplain of the West Point Military Academy. Mr. Silver had been a Chaplain in the Army and was stationed at the Leavenworth Military Prison. While there he presented classes of over 40 for Confirmation and Baptized a large number of men. He is emphatically the man for work among men. In this connection

we give the following from an Eastern journal:

In a quiet unheralded way Christian work on the Government reservation at West Point, New York, is being given a remarkable and progressive development under the Chaplain of the Military Academy, the Rev. Percy Silver. The newer features of this work are those of ordinary parochial life extended among the families both of officers and enlisted men. To any one familiar with the standards of the Academy Chaplaincy twenty-odd years ago it comes as a revelation to hear of a Girls' Friendly Society with a membership of 75 drawn from officers' and enlisted men's families; of classes for enlisted men's children in basketry; of a troop of Boy Scouts from enlisted men's families, numbering 16, and of a prosperous Sunday School for all post children. A picturesque feature of the Sunday School is that, with the exception of the head of the primary department, who is the wife of an officer, all the teachers are drawn not only from the Corps of Cadets, but from the Academy football team. These cadet teachers are men of splendid physique (the superintendent a young giant of six feet four inches) and a fine type of manhood as a whole, and the fact that it is the flower of the corps who are supporting the Christian activities of the post is one that has an important influence.

During the past summer an experiment in social service was tried for the benefit of the enlisted men and their families. On the State reservation of Bear Mountain Park some miles below West Point, a camp was opened to provide soldiers and their wives and children with vacation outings. Army supplies equipped the camp with tents and kitchen utensils, and in the course of the summer three hundred individuals availed themselves of this opportunity for a free outdoor life. One day in the summer a river steamboat was chartered by the Chaplain and, accompanied by the West Point band, the soldiers and their families enjoyed a day's excursion to Kingston Point.

The camp at Bear Mountain Park was experimental this summer. Next year it is proposed to run it again and on a much larger scale, its success having been assured by this trial.

The community at the Military Academy have recently made a generous offering to the Red Cross and it is worthy of note that every cadet in the corps contributed to it.

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CHURCH GROWTH IN NEW ENGLAND.

Among the Bishops who have died within the past few months is the late Bishop of New Hampshire, the Rt. Rev. William Woodruff Niles, D. D. He was consecrated in 1870 and thus was Bishop for nearly 44 years. His influence was very great in building up the spiritual life of his difficult diocese. A small New England State with a large rural population was not an easy one in which to build up this Church. We must bear in mind also, the fact that so many of the young people who were confirmed by him moved from the State to large cities or Western States. The growth therefore as seen by the following figures is a remarkable one:

DIOCESAN STATISTICS, 1870-1913.

	1870.	Nov. 1, 1913.
Population	318,300	438,678
Communicants	1,173	6,347
No. Inhabitants to One Communicant	271	69
Baptized	147	433
Confirmed	102	362
Marriages	43	156
Burials	80	287
Clergy	21	53
S. S. Officers and Teachers..	115	300
S. S. Scholars	894	1,978
Given for Dioc. Miss.	\$599.74	\$4,942.73
Given for General Miss.	\$544.30	\$5,527.83
Parishes and Missions.	22	52
Summer Congregations	1	19
Churches	20	61
Parish Houses	0	17
Rectories	4	31

Diocesan Orphans' Home, founded 1866.
 Holderness School for Boys, established 1879.
 St. Mary's School for Girls, established 1886.
 Bishop's House, built 1893.

New Hampshire Branch of the Woman's Auxiliary to the Board of Missions, Organized 1879; Began Coöperative Work, 1880. 1880, Nine Branches; Value of Boxes and Money Gifts, \$508.27. 1913, Fifty-four Branches; Value of Boxes and Money Gifts, \$3359.13. Total value of work for thirty-three years, or since organization, \$52,455.66.



"Charity begins at home." This is quite true, so also is it true that "Religion begins at home." It is this religion in the home that interests us at present. For it is in the home that a child first learns to appreciate the value of spiritual power, the power to produce a sense of peace, which we call unity, devotion, or love. The outward expression of this peace is in the greater harmony that prevails, the greater kindness and sympathy. These are worth making some effort to attain. Some slight pause in the rush of family duties will be found helpful in securing the necessary poise and adjustment of member to member.

Some small period of time devoted to common worship, and reading about the Love of God will gradually transfuse its benefits into the whole family life. The Church as an organization can do but little to train the spiritual life. The responsibility for that training belongs in the Home, and woe to the members of the home if the training is neglected.—*Berkeley Churchman.*



THE INFLUENCE OF THE EPISCOPAL CHURCH.

Rev. Thos. Tracy Walsh.

At a meeting in the interests of Church Unity held in Edinburgh, Scotland, on January 14, 1914, the Rev. MacAdam Muir, a former Moderator of the established Church of Scotland, (Presbyterian), said in an address: "It may be known by some of those present that the late Principal Campbell, of Aberdeen, in an admirable work upon the Eldership of the Church of Scotland, calls attention to the Protestant Episcopal Church of America as 'one of the most apostolic, the most evangelical and the most to be imitated communions that we have in existence.' Those are the words of an eminent minister of the Church of Scotland, and I think we can bear them in mind now."

Those Protestant bodies which from heredity were antagonistic, perhaps unconsciously but surely have been drawing nearer to the principles and customs of the Episcopal Church. For example, the doctrine of baptismal grace and the method of Christian nurture as set forth by this Church are being appreciated. Others are beginning to realize that when the child is properly reared in the Christian life begun at his baptism, there will be no need to unduly urge or frighten him into a confession of Christ. Not long ago a Methodist minister in New York city formed a confirmation class, and after preparation "confirmed" its members. This has also been done by a Congregational minister of Brooklyn. The new Book of Common Worship used in the Presbyterian Church (North) contains a Confirmation service! The scriptural restrictions concerning divorce, as always maintained by the Episcopal Church, are being approximated by the standards of nearly all of the non-Episcopal Churches. This Church has always been a prime mover in the organization of societies for the spiritual and social betterment of humanity. Recently founded and closely modeled after our Saint Andrew's Brotherhood, with the same rules of prayer and service, is the Brotherhood of St. Philip and St. An-

drew, an order with a large membership among Presbyterians and Lutherans. In the year 1885 the order of the Daughters of the King was organized in our Church, having as its motto—"For His Sake." Almost simultaneously there arose a non-Episcopal order with the motto—"In His Name."

It should be remembered that the term "meeting-house" did not originate with Episcopalians. It was deliberately chosen

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by Dissenters in England and persistently used by their descendants in America for many years afterwards. Now the word "church" is preferred by nearly all, and people speak of going to church instead of to meeting. Everywhere beautiful churches are being erected in the once avoided Gothic architecture, with colored glass windows, etc. It is also a growing custom among ministers who repudiate the priesthood to wear the usual garb of a priest of this Church. There are suggestions of a trend toward some sort of episcopacy. The Congregationalists have a General Superintendent; and recently Dr. W. M. Smith, of Central Presbyterian Church, New York, addressing the Men's Society of the Fifth Avenue church, said he thought it would be a good thing if Presbyterians had a bishop, not necessarily to be called by that name. They might call him Permanent Moderator if they would; but "we need," he said, "some sort of episcopal control. If we Presbyterians are to go forward as we should and carry on a winning fight, we will have to have bishops. We really need them." The time has passed when the Episcopal Church needed to offer any apology or defence in behalf of her use of forms and observations. Many of them are being appropriated and used by nearly all of the Protestant bodies in this country. A cursory glance at their hymn books will reveal an amazingly large proportion of "Episcopal" compositions. One denomination has not only adopted our chants, but also appropriated the system of musical pointing as set forth under the authority of our General Convention. Prejudices against so-called formalism are rapidly passing away. Lenten services are held, Good Friday and Easter especially observed, and Sunday School children at least are allowed to have a religious celebration of the Lord's Birthday. Flowers, hymn boards and sometimes candles are to be seen in non-Episcopal churches. The Apostles' Creed is recited, and the Lord's Prayer said or chanted. Hundreds of congregations are now using printed forms of responsive worship based upon the Book of Common Prayer. For centuries the vested choir has been a distinctively Anglican institution, and it may be noted that since the recent Papal edict on music many Roman Catholic churches have adopted the boy choir. In nearly all of the large Northern cities non-Episcopal congregations are using vested choirs.

Many thousands are now using the very things on account of which their forefathers separated from the Episcopal

Church. In fact, these innovations have become so common that their significance is forgotten. If what were once causes of dissent and division are now being adopted, it would appear that the present divisions are perpetuated more from heredity and sentiment than from conviction. The Episcopal Church is glad to share with others all of those good things which are a part of her Catholic heritage together with those that are peculiarly her own, but we have noticed a considerable reluctance among some of our beneficiaries to attribute any of their innovations to the Episcopal Church. It is therefore with pleasure we quote the following from the Central Presbyterian: "The Reformed Churches of the world are much indebted to the Anglican Church for many great and noble men—scholars, authors, preachers, missionaries; and for a literature of inestimable value—Scripture Commentaries, sermons; and hymns that are sung around the world and will be to the end of time. We are indebted to this Church for its example of dignity and reverence, of reserve and propriety, and for its high culture in music and ecclesiastical aesthetics."

In the final analysis we need to consider the real import of these "church" movements among our separated brethren. There may never again be absolute uniformity, which is undesirable, but we believe the trend is toward the ultimate organic union of the Christian world. Both Roman Catholics and non-Episcopalians have pointed to our Church as having "the opportunity and the call to become the mediating Church among all the Churches." May God help us to hear the call and properly use the opportunity.



Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not truly receive them.—Spurgeon.



A NEW AGE OF FAITH.

It requires no gift of prescience to discover the new signs on the horizon that indicate the dawn of a new age of faith. All around the world evidences abound that serve to indicate that Jesus Christ is coming to be more and more widely recognized as the Sovereign Master of the universe. Even commerce itself is feeling the touch of a new spiritual power. Truths that hitherto were feebly apprehended and half believed in, are coming to be recognized as the in-

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fallible maxims of corporate individual life. If creedal Christianity is showing signs of reconstruction, it is but a further evidence of the world's demand for a more intimate appropriation of the life of Him who declared Himself to be "the Way, the Truth, and the Life."

Denominational badges and shibboleths mean less today than they have ever meant before, and while the standards of the great religious bodies still hold their honored place, there is a spirit abroad that recognizes and demands a larger fellowship among Christian disciples and a more cordial cooperation in the common concerns of the kingdom.

Personally, we believe that presently we are to witness the greatest religious awakening in human history. If industrialism and commercialism do not feel the impact of our faith, it is a cheap and worthless thing. If we are to answer the spiritual yearnings of our age, we must be filled with an enthusiasm for God and His Kingdom. This enthusiasm transcends every form of patriotic pride because the Kingdom we serve is not bounded by time or space, but reaches out and on into the infinites of eternity.—*Rev. James E. Freeman, D. D.*



PRAYER.

What is Prayer? It is the hand of faith drawing from the fountain of almighty prayer. The Christian religion was born out of prayer. Jesus Christ, its founder, spent forty days in prayer before entering upon his public ministry, and henceforth all his days were equally divided between prayer and service. Laborious days were followed by long, watchful nights of communion with God.

St. Paul, upon his conversion, at once went into the wilderness to pray. The first meetings of the apostles after the Ascension were gatherings in which the Holy Spirit was asked for in heaven-storming and heaven-moving prayers. Never was the Church strong throughout her history unless she prayed hard. As often as the dead Church became alive again, the new life was born out of a tempest of prayer. Luther said that the Reformation was born out of prayer, and ever he would tell his students that they should pray.

Let us look back into the grey dawn of history. You see Israel battling with Amalek. The battle goes against Israel. Moses lifts up his staff toward heaven, and while his staff is poised heavenward, Israel advances. When, from the weariness of the leader's hands, the staff sinks, Israel retreats. Then Hur and Aaron, by God's command, support the weary

hands of Moses, and Amalek is put to flight. O that our pastors, our congregations, all our Christians, might heed the lesson! Only hearts joined in prayer at the throne of grace can expect the blessing of God to rest upon any activity in which they unite. Wherever one looks, there is lack of harmony and cooperation. There is bickering, fault-finding, where there ought to be joint supplication at the throne of grace. A prayerless congregation is an assembly of dead men's bones, whose ghastly nakedness shall come to light sooner or later. A praying congregation has the promise of God, for its confession is deeper than the lip. It draws its strength from the sanctuary of heaven.



TAKING WALKS WITH GOD.

In a sermon on "Enoch Walked with God," Dr. Morgan recently gave the following illustration: A little child gave an exquisite explanation of walking with God. She went home from Sunday School and the mother said, "Tell me what you learned at school." And she said: "Don't you know, mother, we have been hearing about a man who used to go for walks with God. His name was Enoch. He used to go for walks with God. And, mother, one day they went for an extra long walk, and they walked on and on, until God said to Enoch, 'You are a long way from home; you had better just come in and stay.' And he went."—The Lutheran.



Once it befel that as holy Bernard was at prayer with his brethren a vision was granted him, and he saw standing by each kneeling figure an angel with scroll and pen in hand, writing down the prayers. Some were written in water, some in ink, some in silver, and a few in gold. Then said Bernard to the angel next him: "Sir, I pray thee, tell me the meaning of the divers records." And the angel made answer: "The prayers recited without care for words or meaning are written in water. Ink is for those who are heed-

ing the words, but the words only. The prayers of those who are minding the meaning as well are written in silver. Gold is for those whose prayers have carried them beyond words and sense to the realization of the Presence of God."



To me the end of education for the classroom is more and more clear. It should be straight thinking.—S. C. Armstrong.

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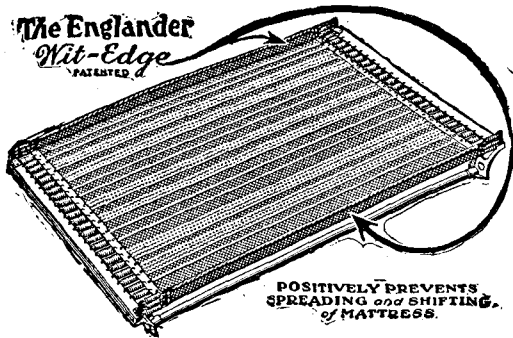
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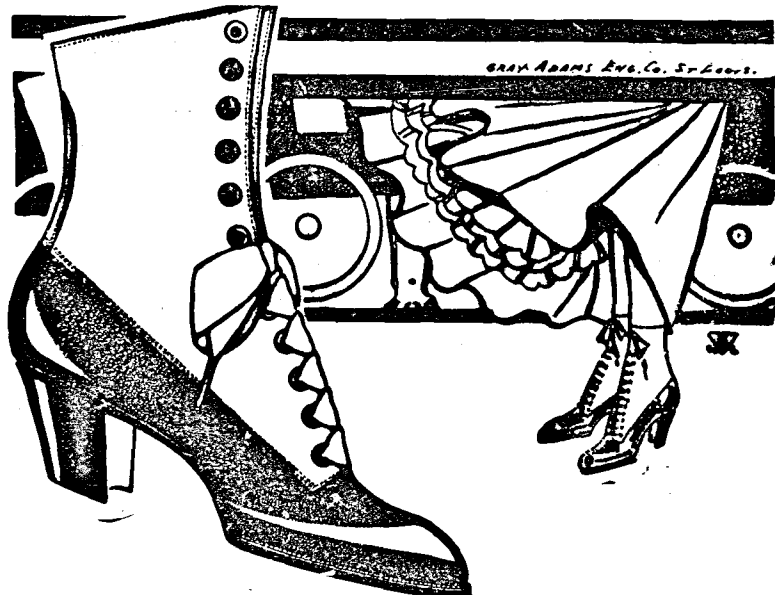
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